Lucius Account

Cr

By cash	$5.08
	1 43
	$3.65

Contra

To 2 tickets for Rugers Panoptikon	" 50
" book	" 6¼
" Cash for raisins & nuts	" 6
" Contribution	" 12½
" Cash for Sunday School	" 12½
	1.43

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Feb 5. 1832. ~~Att~~.

Hebrews.

'By the grace of God, Jesus tasted death for every man'.
"It became him to make the Captain of their Salvation perfect through suffering". "Wherefore it behoved him to be made like unto his brethren". For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

Feb 5. 1832.
PM.

"The opinion", "that it is impossible in the nature of things, that mind should be prepared for a course of eternal happiness, till, in a state of probation & trial, it has formed habits of virtuous self-denial";- is met by _facts revealed in Scripture_, from which it appears, that minds _have been_ so created that they never have known either _suffering_ or sin, & that these minds will be preserved in a state of increasing virtue & happiness." Miss Beecher.

Is not this an assumption? _Where_ shall the "_facts revealed in Scripture_" be found? Which prove so undeniably that Angels had no suffering in their _State of trial_; _when_ a part of their number

fell, and the everlasting pit was 'prepared for them'. Because God has not revealed the precise facts on this subject, are we at liberty to say there are none? Does not the fact that a large number of them rebelled against their God, prove that they were in circumstances of temptation & trial? And does not the fact that the remainder of them withstood the temptations which overcame them, prove that they were by this resistance more firmly established in virtue?

Angels

Elect Angels. 1. Timothy. 5. 21.
Angels which sinned. 2. Peter. 2. 4.
Angels of God. Luke. 12. 8.
Devil & his Angels. Matt. 25. 41.
Angels which kept not their first estate. Jude 6.

Man

Elect of God. Col. 3. 12.
The righteous. Matt. 25. 37.
Gather not my soul with sinners Psalm. 26. 9.

Object of the formation of Mind!

To promote the happiness of a Kingdom of immortals; By the benevolent use of all the faculties & powers appertaining to such beings. How does it appear that this was the object proposed in the formation of mind? It appears in the fact that such a use of the powers of Man, alone, would secure such a result necessarily. And we know no other motive so worthy of an Infinitely benevolent Being. Look at the Constitution of man. Had God made us, like the brutes, with no conscience of right & wrong, it were gross injustice to demand unsullied Holiness of us. But to leave us no room for doubt, as to his designs, he has hedged us in on every side; so that every violation of the laws of our nature is, immediately

or remotely, destructive of happiness to ourselves or others. The passions of man those inlets of the grossest wickedness in the mass of mankind, are, if legitimately used, sources of the highest bliss. If lighted at the skies, they exalt to communion with the holy inhabitants of Heaven; but kindled at the altar of the goddess of pleasure they debase below the level of the brute.

If A Heathen Moralist wrote
says — "We must make it our business
to be better than other men, if we would
vex them that hate us;" & "If a man jeer
you, & say you are a dunce, & illiterate: upon
this motive you ought to apply your mind
to the taking of pains in the study of Philo-
sophy & all kinds of learning: If he abuse
you for a coward, raise your mind to a cour-
ageous manliness, and an undaunted boldness
of spirit. These are allowable returns,
and the most cutting strokes you can
give your enemy." — Let not a disciple
of the Lord Jesus Christ say I will treat
such an one as he deserves, I will not
be so ill-treated tamely. But rather, let
~~such an one~~ him seek to amend those faults
that not the kindness of friends, but the
bitter reproaches of an enemy have dis-
covered to him! What have we to
do with the conduct of others, God does
not command us to be courteous and
benevolently disposed to others, only when they

they treat us in like manner. How supremely ridiculous, to imitate the action we detest & inveigh against. Rather should we pity the poor fellow mortal who, from whatever motive, ~~moved~~ traduces us, or tells unwholesome truths of us, from enmity. Our conduct has no relation to such an individual, but to the great interests of a Kingdom, which shall endure when this world & all it contains shall be dissolved. At the bar of Omniscient unsullied Justice, the standard will not be so mutable as the conduct of men but the law of God the standard of right will decide the moral rectitude or turpitude of actions. How transcendently beautiful is Virtue. Whether in a Heathen Sage or Christian Moralist! She is not a tame beauty - but brilliant: she wearies not the beholder by always presenting the same fixed features but she is ever changing

the expression of her countenance, and every change adds a line of beauty. The longest acquaintance tires not of her face but her increasing beauty ~~[illegible]~~ gives additional motives to adhere her friend & admirer continually. Now you see her eye kindled, her cheeks with a roseate hue & her step quick, as she extends her benevolent aid to relieve the distressed in ~~body~~ or mind. Again you see the tear of compassion dim the lustre of the eye. The tongue, whose accents of love & persuasion could induce the wretched man bent on guilty purposes, to change his mind, mute as teaching the best lesson by silence. So, in every form presented, in all transcendantly lovely virtue was all. O deaf man, why will thou stop thine ears to her eloquent appeals to thy favor, for ~~thy~~ friendship.

"He who is wont to praise & speak the best things of his enemies, will never repine at the prosperity or success of his friends." "Thus when a man praises his enemy for his real good qualities, he shall obtain the more honor by it; & whenever he shall correct & censure him, he will be credited, because every one will believe he does it out of a dislike, & just abhorrence of his vice, & not of his person." "And what virtue can a man exercise, more profitable or delightful than this, which takes away from him the bitterness of malice, & doth not only break the teeth of envy, but by teaching him to rejoice at another man's felicity, doth double his own enjoyment & satisfaction." "Envy & hatred do raise such clouds in the understanding, that a man cannot pass a right judgment concerning things which he hates.

Plutarch.

Feb. 14.

The scriptures are to be interpreted as other books are, else how can they answer the purpose of the conviction & conversion of men. As Prof. Stuart convincingly asserts. Bib. Repos. No. 5. page 133. "The Bible was made to be understood; it was written by men & for men; it was addressed to all classes of people; it was for the most part understood by them all, just as our present religious discourses are; & of course it was interpreted in such a way, or by the aid of such principles, as other books are understood & explained". Not that any person by reading a detached portion of scripture can understand the scope & design of the writer, neither could any book be so understood; but a careful perusal of the Sacred Book sans prejudice will afford as clear insight into the meaning of the writer, as such a perusal of any work. How shamefully is God traduced in many

other supposition. For if his word to us was intended to mislead, where is the benevolent intention; and if its obscurity makes it impossible to be understood by the mass of men, where is the wisdom & grace. No "They hate the light, & will not come to it, lest their deeds reprove them."

The origin & design of the Scriptures are clearly manifest. Were there no other proof of their divine origin their internal evidence of this would evince it. What man or set of men could with such omniscient ken sift man, and place him in all his naked deformity before the mind, scan all his motives, tell his most secret imaginings, & set before him the only remedy for the immense evil of his moral deformity. If mortal men unassisted by inspiration from God, wrote this book — they must have been unlike any others of their race. Either

they must have been better than any with whom we are conversant, more free from prejudice & error, more observant of the moving impulses of our nature and wiser in propounding a remedy for our abberrations; in which case they would have had ~~too~~ much integrity to have ascribed to direct divine aid their efforts. And on the other supposition, viz. that bad men were the authors, we can only say "either make the tree corrupt & ~~the~~ fruit corrupt, or the tree good & the fruit good". The origin of the worship of false Gods ~~ori~~ originated indubitably ~~with~~ wicked men: But the worship of the true God, the spiritual pure worship of the source of purity & holiness, must have had a divine Original.

How seemingly ridiculous is man, pretending to such superiority to his fellowman that he cannot stoop even to instruct his inferior in things which might benefit him & of which he is willing to learn.

The Infinite and glorious Creator of all things, stoops not only to teach the ~~who will learn~~ tractable, but to expostulate with the incorrigible - and, wonder of condescention, to make a sacrifice, the extent of which we cannot estimate, for the relief of the condemned, and to provide thus for the final happiness of all mankind. "But man fool man" prefers the nature of the brute, 'the soul of the brute which goeth downward,' to the high hopes, and immortal joys of holy aspirations, founded on the death of the sacrificial Lamb. O Wonder of wonders! "The ox knoweth his owner, & the ass his master's crib, but" "proud rationals" do not know their owner & Lord.

"Creation's mirror'd in thy sleepless eye".

Chain'd to the car of time as on we roll
Through storm & tempest to the eternal goal;
How favor'd he whose sapient soul refin'd,
Meets by the way some all-partaking mind;
Some feeling friend in nature mark'd our own
And moulded true to every tender tone.

Montgomery—

I would not be a tortoise in his screen
Of stubborn shell which waves & weather wear,
Tis better on the whole to have felt & seen
That which humanity may bear or bear not
'Twill teach discernment to the sensitive
And not to pour their ocean in a sieve.

B—n

April 3rd All Scripture is profitable for instruction

When Christ says, "Go preach my gospel to every creature", the command has reference to some good that will result from such a course, & consequently to a ground or reason, in the state of the heathen, for such a movement. This command should lead all who love their Savior to examine the state of the heathens, in order that they may be suitably impressed with the reasonableness of the command; and, to stimulate themselves to that degree of effort demanded by their spiritual wants.

1 The Nature & tendencies of heathenism should lead every individual, who knows the influence of the Gospel, to desire most ardently that the angel, bearing this blessings, may speedily fly to the uttermost parts of the earth, proclaiming good will to men. Heathenism is the mother of cruelty of ignorance, & of vice in every form.

"It is a principle of our nature to be elevated by the habitual contemplation of noble & excellent characters. But the imaginary gods of the heathen are more grossly sensual than the brutes, more fiercely cruel than the wild beasts of the forests, more implacably revengeful than the Evil one.

And while the most debasing fear, of these vengeful deities, harrows the soul, and prompts to any exertion, supposed to have a tendency to propitiate their favor; no [illegible] of love, no healing influence from a tide of mercy, softens the hearts of the beings, agonized with remorse for conscious guilt. Forgiveness, that soften-ing attribute, is not known among their Gods. Commutative justice, stern & inflex-ible, demands an equivalent of torture for a momentary forbidden gratification, even though that gratification were the yearnings of a Mother's love over the babe, supposed to be demanded by the brutal God. Oh their tender mercy how cruel! Compassion is unknown – and in its place dire hate possesses the soul. When the command to preach the gospel to the world was given, the nature & tendencies of Heathenism were present to the mind of Christ.

To the Editors of the Repository:

The female whose misfortune it has been to find her name made known as the writer of a published production, may be supposed to have renounced her claim to private sensibilities; but I have yet to learn that even this can entitles any one to the liberty of making her family or fortunes a subject of newspaper discussion. Allow me to suggest to the person, who has so gratuitously assumed the office of biographer to the writer of "Love's Martyr," that in choosing living characters as the subjects of his pen, it might be well for him to select them from within the limits of his acquaintance; or at least when he so far forgets what is due to delicacy & feeling as to spread before the public the private history of any individual it may be deemed requisite that he should make himself slightly familiar with facts. And though by so doing, he might give to his sketches somewhat less of the pathetic he would also render them less injurious to the feelings of those concerned. The daughter of one whose fame is sacred in the mem-

ory of the good, it is hoped, will never
feel that it is in the power of any
exertion of hers, or any circumstance,
to do more than render her worthy
of his name. This correction is also
due to others, whose acknowledged
reputation far transcends any her
own efforts could procure, unless it
be in the imagination of your
poetical correspondent. B.

The Germanic Idea of [illegible]

"The noble-minded nations of America before carrying on factious life [illegible] could have examples of [illegible]!"

1832

The deepest humility, constant & vigorous effort is demanded of the Christian Philanthropist in the present momentous crisis of our political affairs. But in the ~~present~~ rage of parties true patriotism sleeps asleep! Disorder & misrule, Contempt of law, human & Divine, is every where manifest. The decision of the highest judicial tribunal in our country is set at nought with impunity. The halls of Justice & legislation are sullied with the steel of the assassin. Men to ~~whose~~ care is intrusted the weal of this country are in continual dispute on subjects foreign to our national interest of a party nature. With the noble examples before this Nation of men, who counted nothing too dear to sacrifice, when the country's good demanded it, how deep should be the blush of shame for their degenerate successors. The ~~basest~~ most selfish ambition is sapping the vital principle of our national Union. And if an

Arm, almighty to save is not interposed— who can calculate the misery that must come on this guilty nation!

What can be done by obscure individuals that shall have a tendency to stay this tide of evil which threatens to engulph our dearest hopes, our brightest prospects? A good example sustained by sound principles of action will as far as its influence is felt do good. Let then all laws, from the commands of God, down to the most insignificant rule of a household be considered sacred. Let the rights of all, from the highest Officer of our national government to the humblest animal on our premises be respected. Let a spirit of expansive benevolence operate in all the relations of life; and the

most distant approach to vice be discountenanced. Let the broad principles of truth, Integrity & virtue laid strong & deep in our systems of Education, be contended for. Let God's right to command a nation as well as every individual of a nation be acknowledged. Let those who form their plans for life without any reference to public good, be considered mean & selfish & traitors to their country. Let the fact be admitted, that all parents in training their children are actively concerned in their nation's weal or woe. And that children, have no right to have interests at variance with their country's welfare; but that their time talents & wealth are at her disposal. Let the blessings of the Christian religion be duly appre-

ciated. Let the duty of obedience to the command of Christ to extend the blessings of this religion to all mankind be felt, & corresponding action follow. Let an individual do, & feel thus, and he cannot fail to be useful coextensively with his influence.

The promises of God respect the time when every individual of every nation shall believe, feel, & act thus. Otherwise, we might expect that the sorrow we witness speedily be swept from the earth.

Sabbath Sept 9. 1832.

Romans 5.5. And hope maketh not ashamed, etc. What hope maketh not ashamed? Hope of the glory of God, induced by the love of God, shed abroad in our hearts by the Holy Ghost given unto us. This Hope implies desire for the glory of God — & expectation of it. It involves knowledge of the nature of that glory. The common opinion that Christian hope relates to the good estate of the individual, is here seen to be unfounded. How can a self-examination, poring over internal evidences of piety advance the hope under consideration? Dr. Taylor.

What do we find to elevate & renovate the soul, while making a sinful individual the constant subject of thought & feeling? Ah when will Christians know the true nature of Christ's religion by seeking to promote that Kingdom which is righteousness & peace!

—She who only finds her self-esteem
In others admiration begs an alms;
Depends on others for her daily food,
And is the very servant of her slaves;
Tho oftentimes, [illegible] a fantastic hour,
O'er men she may a childish power exert,
Which not ennobles, but degrades her state.

(Basil)
Joanna Baillie.

— — — — — — All who joy would win
Must share it,—Happiness was born a twin
Byron.

The vile are only vain; the great are proud.
Ibid.

For love, romantic love, which in my youth
I knew to be illusion, & ne'er saw
Lasting, but often fatal, it had been
No lure for me, in my most passionate days,
And could not be so now, did such exist.
But such respect, & mildly paid regard
As a true feeling for your welfare, and
A free compliance with all honest wishes;
A kindness to your virtues, watchfulness
Not shown, but shadowing o'er such little failings
As youth is apt in, so as not to check

Rashly but win you from them ere you knew
You had been won, but thought the change your choice;
A pride not in your beauty but in your conduct, —
A trust in you — a patriarchal love,
And not a doating homage — friendship, faith —
Such estimation in your eyes as these
Might claim, I hoped for. Byron

Where is honor,
Innate & precept-strengthened, 'tis the rock
Of faith connubial; where it is not — where
Light thoughts are lurking, or the vanities
Of worldly pleasure rankle in the heart,
Or sensual throbs convulse it, well I know
'Twere hopeless for humanity to dream
Of honesty in such infected blood,
Although 'twere wed to him it covets most:
An incarnation of the poet's God
In all his marble-chisell'd beauty, or
The demi-deity, Alcides, in ~~his majesty~~
His majesty of superhuman manhood,
Would not suffice to bind where virtue is not;
It is consistency which forms & proves it:
Vice cannot fix & virtue cannot change.
- - - -
For vice must have variety, while virtue
Stands like the sun, & all which rolls around
Drinks life & light & glory from her aspect. Ibid.

He who is only just is cruel, who
Upon the earth would live were all judged justly.
Ibid.

Let us beware of that proud philosophy which affects to inculcate philanthropy while it denounces every home-born feeling by which it is produced and nurtured. The paternal & filial duties discipline the heart & prepare it for the love of all mankind. Coleridge.

Even when the mind, strong in reason & just feeling united, and relying on its strength, has attached itself to truth, how much is there in the course & accidents of life that is forever silently at work for its degradation. There are pleasures deemed harmless, that lay asleep the recollections of innocence: - there are pursuits held honorable, or imposed by duty, that oppress the moral spirit - above all there is that perpetual connection with ordinary minds in the common intercourse of society; - that restless activity of frivolous conversation where men of all characters and all pursuits mixing together, nothing may be talked of that is not of common interest to all - nothing therefore; but those obvious things and feelings ~~which~~ that float over the surface of things & all which is drawn from the depth of Nature

all which impassioned feeling has made original in thought, would be misplaced & obtrusive. The talent that is allowed to show itself is that which can repay admiration by furnishing entertainment:- and the display to which it is invited is that which flatters the vulgar pride of socy, by abasing what is too high in excellence for its sympathy. A dangerous seduction to talents - which would make language - that was given to exalt the soul by the fervid expression of its pure emotions - the instrument of its degradation. And even when there is too much uprightness to choose so dishonorable a triumph there is a necessity of manners, by which every one must be controled who mixes much in society, not to offend those with whom he converses by his superiority; and whatever be the native spirit of a mind, it is evident that this perpetual adaptation of itself to others - this watchfulness against its own rising feelings, this studied sympathy with mediocrity - must pollute & impoverish the sources of its strength.

S.T. Coleridge
Friend.

" So long as I retain my personal identity I shall regard it as among the richest & not the least sanctified of my temporal blessings, that there are those of moral and intellectual worth, who feel a personal interest in me. It is a positive & precious accession to the fund from wh I would draw rational enjoyment. There is x wealth of joy in the thought that others those whom we respect are happy in our happiness. It calls forth the humanities of our nature:- it makes us feel that we may not live in & for ourselves alone:- it breaks up the dream of selfishness, and places us on the ground of our relationship to the whole family of man. — It impels us to generous effort:- it elevates our standard of character:- it softens, enlarges & enobles the heart.- it To profess an indifferenc to the sympathy of our kind is, if not ridiculous affectation, a denial & an abuse of the most exalted attributes of our nature. To be destitute of such sympathy is justly esteemed the most cheerless lot of humanity. To feel that no countenance will brighten at the intelligence of our prosperity, no heart beat quicker at the sound of our footsteps, is to be cut off, not only from the most rational & delightful enjoyments, but also from the most efficient incentives to effort

in behalf of our fellow-men. This sympathy will not come, however, unbought. He who would receive it must himself take an interest in others." C.

"He must send abroad a love for all who live,
And feel the deep content in turn they give.
Kind wishes & good deeds, – they make not poor;
They'll home again full laden to thy door.
The streams of love flow back where they begin;
For springs of outward joy lie deep within." C.

Where does the christian find his privileged ground of immunity & indulgence, while a mighty force of evil drives & sweeps & rages against God & truth, against goodness & happiness, his own spirit & all men's spirits. In seeking such exemption he must abandon all the objects & interests against which this hostility is directed; must therefore compromise & in effect co-operate with the enemy. Let him consider what scheme it is possible to conceive of true service to the King of

heaven in this bad world, which should not commit him in conflict at every point of its execution. Against every good he can think of, he will find an appropriate antagonist evil already in full action, that will not remit & sink into quiet when he approaches to effect the intended good. Nay, indeed in what way is it that the servant of God the most readily apprehends the nature of his vocation but in that of seeing what it is against? And when he puts the matter to experimental proof, does he ever find that those apprehended adversaries are nothing but menacing shadows? Let him that has made the most determined protracted & extensive trial, tell whether it is the commonplace & extravagance when we say that all christian exhortation is in truth a summons to war.

Foster
(Glory of the Age.

It is a noble distinction of religion, that it affords a rational substance to bear out the most imaginative exercise of thought. — It verifies to us as reality a solemn relation between us and another economy of existence, and constitutes a vital intermedium through which we have the sense of a real interest in beings & a state beyond this world. Thus religion, believed & felt, is the amplitude of our moral nature. And how wretched an object therefore is a mind, especially of thought sensibility & genius, condemned to that poverty & insulation which infidelity inflicts, by annihilating around it the medium of a sensible interest in the existence, the emotions, the activities of a higher order of beings!

Foster —
Ibid.

One lesson, Mary, let us two divide
Taught by what she (Nature) shows, & what conceals,
Never to blend our pleasure, or our pride
With sorrow of the meanest thing that feels.

W. W.

— — — Nature never did betray
The heart that loves her, 'tis her privilege
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness & beauty, & so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all that we behold
Is full of blessings.

W. Wordsworth.

(Tintern Abbey.)

Delicacy is the flower of justice; it evinces ~~the~~ the life & fertility of the plant; & when it withers, it is because the sap has begun to dry up. Delicacy is justice in little things; it therefore supposes, that our pure love for what is just will give us discrimination, & raise little things, by making them the occasions of virtue. Gratitude never springs up in the soil of selfishness; for self-interest, in its eagerness to appropriate, is unable to understand the impulse of generosity, or to measure ~~of~~ the true value of the gift. Gratitude is the justice of the heart.

Love of excellence alone makes an intimate alliance of souls, because this alone brings to the alliance all that is noblest & deepest in the human faculties. Degerando

(Self-Education)

Simplicity is a habit of candor and honesty, which the soul forms in its dealings with itself. We may have mental reservations in selfintercourse, as well as in our intercourse with others; but simplicity banishes both. There is nothing in it which may not be confessed & seen. From this inward sincerity springs a naïve & frank integrity of manner. Simplicity does not secretly take back a portion of what it gives; it does not secretly retract what it says; it neither has reservations or concealments; it is not lost in interpretations, & commentaries, & subtle distinctions; it says yes & no. — —
How easy & sure simplicity renders every thing! What liberty of motion! What rapidity of progress! What perseverance of purpose! What cordiality in affections! What selfforgetfulness in friendship! What exchanges of confidence! What peaceful relations with others.

De Gerando. —

March 25. 1834.

The unceasing language of adulation & admiration intoxicates the head & perverts the heart; the habit of tête-à-têtes, the habit of being always either the sole or principal object of attention, of mingling in no conversation which is not personal, narrows the disposition, weakens the mind, & renders it incapable of rising to general views or principles; while it so excites the senses & the imagination, that every thing else becomes in comparison stale, flat & unprofitable. — The life of a coquette is very like that of a drunkard or an opium eater, & its end is the same – the utter extinction of intellect, of cheerfulness, of generous feeling & of self-respect.

Ennuyée

Song

Send home my long strayed eyes to me,
Which oh! too long have dwelt on thee!
But if from thee they've learnt such ill,
Such forced fashions
And false passions,
That they be
Made by thee
Fit for no good sights, – keep them still!

– over –

Send home my harmless heart again
Which no unworthy thought could stain!
But if it hath been taught by thine
To make jestings
Of protestings,
To forget both
Its word & troth,
Keep it still — 'tis none of mine!

John Donne
Loves of the Poets
Vol 2.

"We are told ~~that~~ our sex's "earliest latest care — our hearts supreme ambition is 'to be fair'!" Why? because the passion of our sex is to please and to be loved; & men have taught us, that in nine cases out of ten we are valued merely for our personal advantages: they can scarce believe that women, generally speaking, are so indifferent to the mere exterior of a man — that it has so little power to interest their vanity or affections. Let there be something for their hearts to honor, & their weakness to repose on, & feeling & imagination supply the rest. — — —

Personal vanity in a woman however misdirected, arises from the idea that our power with those we wish to charm, is founded on beauty as a female attribute; it is never indulged but with reference to another — it is a means not an end. Personal vanity in a man is sheer unmingled egotism. Ibid. —

To complain that that bright & pure & intoxicating happiness which we weave into our youthful visions, which is of such stuff as dreams are made of — does not last & wait upon us through life, is to complain that earth is earth, not heaven. It is to repine that the violet does not outlive the spring; that the rose dies upon the breast of June; that the gray eve.g shuts up the eye of day, & that old age quenches the glow of youth: for is not such the condition under wh we exist? The sacred tie which binds the sexes together wh gives to man his natural refuge in the tenderness of woman, & to woman her natl protecting stay in the right reason & stronger powers of man, so far from being a chill to the imagination, has its poetical side.

Ibid.

Females who, prompted by vanity, but not by taste, unite themselves to scholars, must ever complain of neglect. The inexhaustible occupations of a library will only present to such a most dreary solitude. Curiosities of Litr II

D'Israeli

Who could be happy & alone, or good?
To me my Solitude seems Sin;— ——
B—n C—n

What else can joy be but the spreading joy?

Juan de Creda in reply to Basinga, who would know how it happened that if the S. were plain & excellent, christians should differ so much

~~Beguine~~ The Scripture lay before them like the sky
~~With~~ all its glorious stars, in some smooth pool
Clearly reflected, till in busy idleness,
Like Children gathering pebbles on its brink,
Each needs must cast his mite of ~~learning~~ in
To try its depths, till sky & stars, & glory, so
Become one wrinkled maze of wild confusion.
But that good Scripture & its blessed Author
Stand far & far apart from all this coil
As the bright sky from the distorted surface
Of broken waters wherein it was imaged.

"The Bride"

Joanna Baillie

Alfieri considers, susceptibility to impressions from the other sex, at an early age, to be an unerring sign of a soul formed for the fine arts.

Note in Moore's life of Byron ——

Why is it that the heart will cling
At times so tenderly — and dwell
Intensely on a scarce-seen thing,
As if its love were some strange spell?
Have we a ministering one
Who binds us with a chain we feel,
As tender flowerets feel the sun,
But know not why their ~~leaves~~ reveal
Such grace & beauty? Are are we
As hoary sages tell us, ~~ch~~ranging
From world to world — eternally
Now rob'd in mortal clay — now changing
To shapes of air! And have we met
In some bright planet? And wert thou
Too dear for memory to forget
Of all so unremember'd now!
Perhaps in eve's chaste guiding star
We dwelt ethereal & bright —
Or soar'd on airy wings afar
To the pure source of love & light —
And 'tis but memory's gleam, this feeling
Of kindly love — which like some strain
Of long forgotten music, stealing
Upon the ear in thought's long train
Reminds me of seraphic hours
And dear communion ~~fled with~~ one
Who pluck'd with me the fadeless flowers
Of some bright star in years long gone —
The dream is sweet — I will not break
Its phantom spell, if such it be,
But think I yet shall start & wake
To find myself on wing with thee.

Roy.

Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Prov 31:30.

I.

Look at that gilded butterfly!
Her dwelling is the rose.
Her precious stores are treasured where
The honied petal blows.
And ever, as she joyous flies
Amid the sunny rays,
The beauties of her gorgeous form,
Attract the admiring gaze.

II.

Poor fleeting treasures does she boast,
That perish with the flowers.
Her beauty vain, that only lasts
A few short summer hours.
Deceitful favor that she shares,
When, greeting to destroy,
"O, beautiful!, how beautiful!"—
Cries the pursuing boy.

III.

So woman often gaily shines
In this brief world of ours;
A transient form of light and love,
Whom flattery with her powers
Of syren voice, deceives and wounds.
"An angel"! is she cried;
And her immortal soul debased
By vain and earthly pride.

IV.

Wouldst thou an angel truly be,
And fix thy home in heaven;
Wouldst thou shine forth in that bright robe,
Which to the just is given;
Wouldst thou the joyous praise receive,
Which lips of truth accord—
Praise flowing fresh eternally:—
"O woman, fear the Lord."

E. T. F****.

New Haven,

April 8th,

1834.

My son, — forsake not the law of thy mother. It shall be an ornament of grace unto thy head and chains about thy neck. Prov. 1: 8, 9.

O who has not seen the dear child of affection,
The rosy hued boy with his bright glossy hair.
And who but remembers, with sweet recollection,
The innocent face that smiled gracefully there.
When with his fond parents he walked, double handed,
His cap oer his brow with its tassels of blue,
And gold beaded chains round his snowy neck banded:
What tears of enchantment such loveliness draw!

O would you, my child, in the days long before you,
Retain the sweet grace of such loveliness still;
Now listen to wisdom; obey her who bore you;
Obey the kind dictates that flow from her will.
Receive to thy bosom each generous feeling
Of love, truth, and justice, her lessons impart.
The words of true kindness her lips are revealing,
O treasure them up in the shrine of thy heart.

Forsake not the law of thy mother; 'twill grace thee
Amid all the changes thy spirit shall see.
In sorrow should storms of adversity place thee,
Calm submission, thy chaplet of roses shall be.
And at death, *keeping memory bright with her story,
The child shall go up to her presence above;
The cap be exchanged for the crown, starred with glory;
And eternity brighten the graces of love.

* keeping

E. T. Fitch,
New Haven,
Yale College.
April 8th,
1834.

[illegible]
[illegible] in [illegible]
[illegible]

Idea. — a spiritual conception, as
distinguished from a [illegible] formed
by the [illegible]
[illegible]
[illegible] All animals [illegible]
[illegible]
of rational & immortal beings —
[illegible]

[illegible] knowledge relates to ideas, [illegible]
[illegible] of our notions —

[illegible]
[illegible]
[illegible]

[illegible] Compound [illegible]
[illegible]
[illegible]

Of Byron,
His whole youth was from earliest childhood a series of the most passionate attachments — of those overflowings of the soul both in friendship & love which are still more rarely responded to than felt, & which when checked or sent back upon the heart, are sure to turn into bitterness. — — — —

'Tis a quality very observable in human nature, that any opposition which does not entirely discourage & intimidate us, has rather a contrary effect, & inspires us with more than ordinary grandeur & magnanimity. In collecting our force to overcome the opposition, we invigorate the soul, & give it an elevation with which otherwise it would ~~not~~ never have been acquainted.

Hume - Treatise of human nature

found in a note in Moore's Byron.

The color of our life is generally such as the first 3 or 4 years in which we are our own masters make it. Cowper.

(Ibid.)

But fare thee well! thou must not know
The endless thoughts that fill my heart—
Though still in sickness weal or woe
Of all those thoughts thou art a part,
Ever! in joy or misery,
Je pense à vous, ma chere amie!

Lady's Book
July 1833.

"There can be no kernel in this light nut!"
Shakspeare

"Oh! 'tis to me an ever-new delight
To talk of thee & thine." E— J—

I've heard of reasons manifold
Why Love must needs be blind,
But this the best of all I hold—
His eyes are in his mind.
What outward form & feature are
He guesseth but in part;
But what within is good & fair
He seeth with the heart!

Coleridge

"Our life is hid with Christ in God!"

"His life is the opposite of that state of moral death to which sin has reduced us. It is the germination & developement of a seed containing vitality within itself; a seed from the garden of God, watered by the dews & refreshed by the enlivening breath of the Holy Spirit". B.

"Pretty ornaments of gold cannot be worked out of the native ore; to make the rude mass ductile, some alloy must be used, & when the slight filligree of captivating manner comes to be tested against the sterling worth of unalloyed sincerity, weighed in the just balance of adversity, we are glad to seize the solid gold & leave the ornaments to those that they deceive"

Edg^h^
Helen.

It is not always the mind apparently stronger or most daring that stands the test, The firm of principle are those most courageous in time of need." Ibid.

There is a sort of Philosophical doubt, arising from enlargement of understanding, quite different from that irresolution of character which is caused by infirmity of will".

"Helen"
Miss Edgeworth.

In a passage in Euripides Medea is made to express surprise that amid such a multitude of inventions & enquiries, the art of persuasion, the mistress of human volition, should alone have been neglected.

R. Hall's review of
Gregory's Letters.

It is religion alone which both animates & softens the heart, cherishes sensibility, instills fortitude, & enables us to triumph without extravagance, & to suffer without dejection.

R. Hall. Funeral
Oration Coall

Whatever ties of affection are broken by death are taken from the enjoyments of time to enrich the prospect of eternity.

Ibid.

The pleasure of acquiescing in the decisions of others is by most men so much preferd to the toil & hazard of inquiry; & so few are either able or disposed to examine for themselves, that the voice of law will generally be taken for the dictates of justice.

Fragment on Village Preachg.
Hall —

Religion could never have any powerful influence if it did not influence through the medium of the affections.
The cool calculations of interest operates only at times. We are habitually borne onward in all parts of our career by specific affections and passions; some more simple & original, others complicated and acquired. In men of vulgar cast, the grosser appetites — in minds more elevated, the passions of sympathy, taste, ambition, the pleasures of the imagination, — are the springs of motion. The world triumphs over its votaries by approaching them on the side of their passions, & it does not so much deceive their reason as captivate their heart.

As the objects of religion are infinite & eternal, if the mind is duly affected by them at all, they have a tendency to enlarge & propagate their correspondent affections more & more; & will probably tend ultimately to absorb & extinguish all other hopes & fears.

Strong argument may be worked in fire as well as in frost — J. Foster   Hall's Preaching

Oct 11. 1834 –

Pride is the growth of blindness & darkness, humility, the product of light & knowledge: and while the former has its origin in a mistaken & delusive estimate of things, the latter is as much the offspring of truth as it is the parent of virtue.

Hall. On Humility before God. –

The more our faults & imperfections are reflected on, the more fully they are detected & exposed, the greater is the probability that their growth will be impeded, & a virtuous resolution evinced to extirpate & subdue them. –

Meditating much on our virtues & good deeds is a useless occupation, since they will thrive best when abandoned to a partial oblivion.

Ibid.

Impossibilities are not the objects of power, even suppose it to be infinite. Ibid.

Friendship is sometimes as much endangered by the greatness of the benefit conferred as by neglect, & while little acts of attention & kindness cement the ties of friendship, such is the perverseness of human nature, that great favors weaken & dissolve them.

Hall's – Reward in Heaven

Oct 12 –

Whoever retires into his own mind for happiness will soon find himself miserable; he will feel imprisoned till he is permitted to go forth & unite himself in affection & confidence to something out of himself.

Hall –
(Spirituality of D. N.

But where shall we find, out of ourselves, that which is not, like ourselves, changing, uncertain, & liable to decay, except in God, the Eternal Spirit, who, being essentially incorruptible & immortal, is qualified to be the everlasting inexhaustible spring of satisfaction to all his intelligent creatures? Ibid.

It is plain that we must look higher than ourselves, & trust to the intervention of a power greatly superior to our own for the source & perpetuity of our happiness. Ibid.

In fellowship with God may be enjoyed to the uttermost all that is tender & delightful in the emotions which friendship is adapted to inspire, at the same time that in the contemplation of all those great & excellent qualities which elevate & dignify his character, may be awakened the awe which vastness & power are fitted to excite; & both together may well be supposed capable of filling the mind with a calm & peaceful rapture to eternity. Ibid.

in all our social affections, supposing them genuine & not merely pretended, we act on the ground of a disinterested benevolence; we make our happiness out of that of others; it is their happiness not our own that we primarily seek.
R. Hall On the Enlargem.t of Ch.n Benevolence

Oct 28.

'To make one person happy, & to bind a number together by the chains of friendship, & by winning ways, is the most enviable destiny for woman. "Madame Roland."

He who dares not speak well of himself is generally a coward, knowing & dreading the evil that may be said of him; & he who hesitates to confess his faults, has neither spirit to vindicate, nor virtue to repair them. "Madame Roland."

La raison peut bien nous montrer la route de la vertu, mais la religion seule donne la force d'y marcher. Madame Cottin "Mathilde"

Nov.
Tear up the weeds & let the soul have play;
Open its sinless fountains to the day;
Let them flow freely out, they'll make thee wealth.
Bathe thy whole being in these streams of health,
Let not thy fresh soul wither in its spring.
... its tender shoots, and they shall bring,

Shelter to age: — Thou'lt sit & think how blest
Have been thy days, thank God, & take thy rest.

To flee from sorrow & alone to keep
The eye on happiness, leaves nothing deep
E'en in our joys. —
Wisely use thy will
To tune each passion rightly, not to kill. —
To joy thee in the living, mourn the dead;
And know thou hast a heart as well as head, —
A heart that needs, at times, the softning powers
Of grief, romantic love, & lonely hours,
And meditative twilight, & the balm
Of falling dews, & evening stars, & calm.
For ever in the world, there forms a crust
About thy soul, & all within is dust.

"Factitious life" R. H. Dana —

The sky
Is musical with sounds that rise, and die,
Till scarce the ear can catch them; then they swell;
Then send from far a low, sweet, sad farewell.
My mind is filled with beauty, & my heart —
With joy? Not joy with which I would not part.
It is not sorrow, yet almost subdues
My soul to tears: it saddens while it woos.
My spirit breathes of love: I could not hate.
O, I could match me with the lowliest state
And be content, so I might ever know
This, — what? I cannot tell — not joy nor woe!

Ibid.

"How chastened is that friendship which must transfer its hopes of future personal intercourse to another state of being." "Memoirs of Bruen."

1835 Jan. 28. We should not lightly think of comprehending the very simplest character, in all its bearings; and it might argue vanity to boast of even a common acquaintance with one like Schiller's. Such men as he are misunderstood by their daily companions, much more by the distant observer, who gleans his information from scanty records, & casual notices of characteristic events, which biographers are often too indolent or injudicious to collect, & which the peaceful life of a man of letters usually supplies in little abundance.

Schiller's Life —

For a man of high qualities, it is rare to find a meet companion: painful & injurious to want one. Solitude exasperates or deadens the heart, perverts or enervates the faculties; association with inferiors leads to dogmatism in thought, & self-will even in affections.

This —

Soliloquy written to be read by Dr. B. on board the Steam Boat Feb. 25. 1835 at 12 o'clock. by E. O. F.

A floating plank only is between me & a watery grave! A thin plate of metal only wards off from me the explosion of death! Yet the immortal part within me all the waters of the ocean cannot immerge, all the vol-canoes of the globe cannot destroy.

This Globe with oceans & continents over which I am now sailing the voyage of life, I shall see pass away! Yonder Sun that rises in its noon of glory, & diffuses light & warmth over many a world in the Creation I shall see extinguished forever! Yet He who reared the foundations of this world & placed the Sun in his sphere, & at whose mandate they shall pass away dwelleth forever un-changed in his habitation of Eternity.

I am the offspring of this immortal Parent. My Soul claims him as its Father, and to him will I go in faith, as a child, to confess my errors, to ask his forgiveness, to place myself under his tuition, to hear & do his commands, & to be happy in the smiles of his love.* What an exalted employment! What exalted sources of enjoyment are here opened to me, to assuage the sorrows & sweeten the pleasures of this life, & to crown my soul with unfading glory in the house of my Father in Heaven.

Means may enlighten the mind, & impress the conscience & reform the outward conduct, but they cannot renew the heart or inspire in the soul dead in sin, a principle of spiritual life.

from a manuscript Sermon
Zech. 12. 10.
Dr. J. Hawes.

~~permitted~~
April. 1835.

(June 1835

Do I not now feel the ~~stature of my mind~~ growing every hour, & ought I not to love the influence that gives it growth?

"The Enthusiast" Miss Jewsbury.

Why is the tongue so silent when the heart is a winepress of feeling? Ibid.

Day & night are now molten into one by the burning omnipotence of purpose; day is for thought & night for the pouring out of that thought, & hope shines over & sanctifies all. Ibid.

I feel degraded in my own eyes - I have an inward wasting sense of moral deterioration, of want of energy or will to be anything better now. I have no longer the power of daily self-denial, of daily self-content.

Ibid.

Feb. 9. - 1835 -

"Opinions which differ from the ruling opinion, be that what it may, always scandalize the vulgar: study and examination alone can confer that liberality of judgment, without which it is impossible to acquire new lights, or even to preserve those we have. For we submit ourselves to certain received ideas, not as to truths but as to power; and it is thus that human reason habituates itself to servitude even in the field of literature & philosophy.

Staël (Germany) -

'The most beautiful of virtues, self-devotion, is their (women) enjoyment & their destiny; no happiness can exist for them but by the reflection of another's glory & prosperity; in short, to live independently of self, whether by ideas or by sentiments, or, above all, by virtues, gives to the soul an habitual feeling of elevation.

Ibid -

Education conducted by way of amusement dissipates the reasoning powers, pain in all the concerns of life is one of the great secrets of nature: the understanding of the child should accustom itself to the efforts of study, as our soul accustoms itself to suffering. It is labor which leads to the perfection of our earlier, as grief to that of our later age: - There is nothing important in any stage of life but that which acts

upon the very central point of existence, etc.—

You may teach your child a number of things with pictures & cards, but you will not teach him to learn; & the habit of amusing himself, which you direct to the acquirement of knowledge, will soon follow another course when the child is no longer under your guidance. Staël's Germany.

—When, in a social state, happiness itself is only what may be called a fortunate accident when it is not founded on durable institutions which secure to the human race its force & its dignity, patriotism has little perseverance, & men easily abandon to chance the advantages which are believed to be owing to chance alone." Ibid—

Men who are capable of a lively attach^t to an opinion independently of the results it may have, are always of a noble nature.

Ibid.

The mind that habitually submits itself to be a passive recipient of the thoughts of others, however correct & judicious those thoughts may be is certainly an indolent mind, without being of necessity a humble one. Miss Jewsbury's Letters to the Young

April. 1835.

'Where is the man who has incontestable evidence of the truth of all his opinions, or of the falsehood of all he disclaims, or has examined the grounds of all his opinions. The necessity of believing without knowledge often in this state of blindness should make us "more careful to inform ourselves than to constrain others'

"There is reason to think if men were better instructed themselves they would be less imposing on others" J. Locke

Dear above every boasted attainment acquired to compel applause from the world, are those ~~that~~ dispositions (characteristics) which cheer the home when no stranger is present to admire, & shed that sweet influence which links the heart to home. H. M. Williams.

Feb. 29.

"No one ever possessed superior intellectual qualities without knowing them – the alliteration of modesty & merit is pretty enough, but where merit is great, the veil of that modesty you admire never disguises its extent from its possessor. It is the proud consciousness of certain qualities that it cannot reveal to the every-day world, that gives to genius that shy, & reserved, & troubled air which puzzles & flatters you when you encounter it. Do not deceive yourself vain worldling, by the thought that the embarrassed manner of you great man is a sign that he does not know his superiority to you! That which you take for modesty is but the struggle of self-esteem. He knows but too oppressively how immeasurably greater he is than you, & is only disconcerted because in the places you encounter him he finds himself suddenly descended to your level. He has not conversation, he has not thoughts, he has not intercourse ~~with~~ such as you – it is your littleness that disconcerts him, not his own!"

"Last days of Pompeii."
page 113 ~~Edi~~
N.Y. 1835

"Peace be with thee"! – In that wish all good things are combined – without virtue thou canst not have peace. Like the rainbow, peace rests upon the earth, but its arch is lost in Heaven! Heaven bathes it in hues of light – it springs up amid tears & clouds – it is a reflection of the Eternal Sun – it is an assurance of calm, it is the sign of a great covenant between man & God.

Ibid – page 169 Vol. 1.

Shame is not in the loss of other men's esteem, – it is in the loss of our own. Ibid – Vol. 2. page 74.

As the lamp shines, life glitters for an hour; but the Soul's light is the Star that burns forever in the heart of illimitable Space.

Ibid – Vol. 2. 48.

Love is a revolution – there is no harmony – no order – there is, therefore, no settled happiness while it lasts; but when the revolution is over – we are astonished at our past phrenzy: we may love Still – we may be beloved – but we are in love no more! Ibid – Vol. 1. page 224.

If moderation seem the natural creature of benevolence, it gives, also, the greatest scope to beneficence.

Ibid. – Vol. 2. page 198.

Alone in the Gallery of Sculpture at Munich!

And knowing what I have been—what has made
My misery, I will be no more betrayed
By hollow mockeries of the world around
Or hopes & impulses, which I have found
Like ill-aimed shafts, that kill by their rebound.

Complaint is for the feeble, & despair
For evil hearts. Mine still can hope—still bear—
Still hope for others what it never knew
Of truth & peace; & silently pursue
A path beset with ~~briars~~, & "wet with tears like dew."

Jameson's "Sketches" &c.

In listening to the criticisms of an author on literature—of a painter on pictures—& generally, to the opinion which one individual expresses of the character or action of another it is wise to take into consideration the modification of mind in the person who speaks, & how far it may or must influence, where it does not habitually distort, the judgment; so many minds are what the Germans call one sided!

The education habits mental existence of the individual, are the refracting medium through which the rays of

truth pass to the mind more or less bent or absorbed in ~~their~~ passage. We should make philosophical allowance for different degrees of density.

Ibid.

She (Mrs. Siddons) had that sure indication of a good heart & a fine mind an exceeding love for children, & a power to ~~attract~~ attach & amuse them — Ibid

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Characters of softer, meeker mould, make more progress & do more good with far less ~~religion~~ than will suffice for a being whose "events are emotions; whose principles are impulses; whose feelings are passions; whose changes are contradictions; to whose whole moral existence enthusiasm is a never setting sun".

"Letters to the Young" Miss Jewsbury

The feelings of rank, of inequality, is inherent in us, a part of the veneration of our natures; & like most of our properties (tendencies) seldom finds its right channels. F. Kemble.

Intensity even of joy & delight is in itself serious; 'tis impossible to be fulfilled with emotion of any sort & not feel as though we were ~~in~~ with the shadow of a cloud. Ibid. Vol 1.

"These wells of hidden feeling in the soul,—upon whose surface the slightest smile of affection falls like sunlight but whose very depths are stirred by the breath of unkindness—are too often unvisited by the kindly influence of kindred sympathies, & go wearing their channels deeper, in silence & in secrecy, & in infinite bitterness—undermining health, happiness, the joy of life, & making existence ~~a~~ succession of burden-bearing days & toilsome, aching heavy hours."

There is one being ever-present with us, whose "smile of affection" is always ready for those who value it.

He who has sallied into the world, full of sunny anticipations finds too soon how different the distant scene becomes when visited. The smooth place roughens as he approaches; the wild place becomes tame & barren; the fairy tints that beguiled him on, still fly to the distant hill, or gather upon the land he has left behind, & every part of the landscape appears greener than the spot he stands on.

Washington Irving.

July 1835.

Let any one examine his thoughts for a single day & he will find, to his astonishment, & peradventure to his improvement (that) ~~how~~ few of those thoughts have been given to the day's duties, & (that) ~~how~~ many have gone back wearily to yesterday or have sprung forward ^vainly^ to tomorrow.

D. Richardson. "Trials & triumphs"
"The Convert's daughter"

A man is in all cases the man of the same intrinsic worth & weakness, whether his worth & weakness lie hidden in the depths of his own consciousness, or be betrumpeted & beshouted from end to end of the habitable globe. ~~Foreign~~ "Review"
Review of Goëthe

To our minds in these soft, melodious imaginations of his, ^Goëthe^ there is embodied the Wisdom which is proper to this time; the beautiful, the religious Wisdom, which may still with some of its old impressiveness speak to the ~~whole~~ soul; still, in these hard unbelieving utilitarian days reveal to us glimpses of the unseen but not unreal world, that so the actual and the ideal

June 29.

Every graceful observance, or yet more graceful forbearance; may seem separately as unimportant as a grain of sand – but taken in the accumulation of a whole life, they resemble the body of "Sand upon the Sea Shore" a barrier to the fury of an ocean

Miss Sewsbury. "Letters to the Young"

The sadness of a profound philosopher, & the pensiveness of a very young poet, are extraordinarily different: One will probably lead to ameliorating effort – the other as probably only expand in a simile or expire in a sigh. Ibid.

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may again meet together & clear knowledge be again wedded to religion in the life & business of men.

Ibid

July 14. 1835

Thou wouldst have (the poet) descend from his height to some paltry occupation? One who is fashioned, like a bird to hover round the world, to nestle on the lofty summits, to feed on flowers & fruits, exchanging gaily one ~~bough~~ bough for another, _he_ ought also to work at the plough like an ox; like a dog to train himself to the harness & draught; or perhaps tied up in a chain, to guard a farmyard by his barking?

"_Wilhelm Meister_"

Who never ~~ate~~ his bread in sorrow,
Who never spent his darksome hours
Weeping and watching for the morrow
He knows you not, ye unseen powers.

Ibid

When all oppose thee, I ... on thee ...

The popular man, ~~[illegible]~~ and the man of great originality are seldom one & the same. — The popular man stands on our own level or a hair's breadth higher; he shows us a truth which we can see without shifting our present intellectual position. — The original man stands above us; he wishes to wrench us from our old fixtures, & elevate us to a higher & clearer level: but to quit our old fixtures especially if we have sat in them with moderate comfort for some score or two of years, is no such easy business; accordingly we demur, we resist, we even give battle. Review of Goethe.
"Foreign Review"

— — —

For all right judgment of any man or thing, it is useful, nay essential to see his good qualities before pronouncing on his bad. — Ibid. ~~No man [illegible]~~

"Happy contractedness of youth, nay of men in general, that at all moments of their existence they can look upon themselves as complete, and inquire neither after the true nor the false nor the high nor the deep, but simply after what is proportioned to themselves." Ibid

Sept. 1835

'In some instances where the taste is good & the mind strong, great acquaintance with any art refines the taste & gives humility to the mind by knowing what an unfathomable mine of undiscovered things, every study presents; While in other cases where the taste is dull & the mind weak — the result is the vanity of ill digested knowledge, & and idle gabble of unmeaning terms'. ('The Gipsey').

May 1837. It is our own fault if we do not derive useful instruction from the investigations & discoveries of philosophy; it is owing to our want of intelligence to discriminate between the experiments of men & the operations of God & to the want of that reverence, humility & devotion, which ought to accompany us in all our studies & contemplations of nature. Dick's "Phil [illegible]

[illegible]

All the Sciences, when properly conducted & viewed in their true light have but one object in view, viz, to ascertain the facts existing in the universe, their connections & relations, the laws by which they are governed, & the illustrations they afford of the power, wisdom & benevolence of the Creator. Ibid.

In so far as there is a difference in the vigor & expansion of the intellectual powers, & in the amplitude of objects they are able to embrace, in so far may there be said to be degrees of glory (in heaven) & a superiority in this respect may be considered as the natural reward which accompanies the diligent improvement of our [illegible] & excellent [illegible] [illegible].

We become men, not after we have been dissipated, & disappointed in the chase of false pleasures; but after we have ascertained in any way, what impassable barriers hem us in through this life; how mad it is to hope for contentment to our infinite soul from the gifts of this extremely finite world; that a man must be sufficient for himself; & that for suffering & enduring there is no remedy but striving & doing.

Carlyle's Burns.

Dec 11. 1837.

"When we can drain the ocean into our millponds, & bottle up the force of Gravity, to be sold by retail, in our gas-jars, then we may hope to comprehend the infinitudes of man's soul under formulas of Profit & Loss."

C.'s Signs of the times.

Acrostic By E. T. F....
Sept. 25. 1835.

Envy shall not injure thee;
Love thy beauteous guard shall be.
In the sunshine or the storm,
Zeal for thee his heart shall warm.
All the ~~buoyant~~ hopes of Youth
Brightly as they passed forsooth
Ever shall be sweetly waken!
Till from earth thy soul be taken,
Happy in a world unshaken.

— —

Sweetly will I rest in love
All his guardian kindness prove:
Love, the offspring of the sky,
Image of the Deity
Swiftly in the track he treads,
Brightly in the way he leads,
Upward shall my spirit tend
Resting in him as my friend,
Years & ages, without end.

Undue cultivation of the inward or dynamical province leads to idle, visionary, impracticable courses, & especially in rude eras, to superstition & fanaticism, with their long train of baleful & well known evils. Undue cultivation of the outward, again though less immediately prejudicial & even for the time productive of many palpable benefits, must in the long run, by destroying Moral force, which is the parent of all other force, prove not less certainly & perhaps still more hopelessly pernicious.

Carlyle,
"Signs of the times"

Not in turning back not in resisting but only in resolutely struggling forward, does our life consist.

Ibid

Acrostic by E. P. Gitch
Oct 5. 1835.

Stubble when blown by the tempest doth fly
Upward & round about over the sky;
So a Coquette in her changeable ways,
As a mere puff of vanity wastes her days.
Now is she smiling & now is she coy;
Hope she inspires but the more to annoy:
Favors she sports as the freak of the hour,
Ah who would submit to her flattering power!
Reason commands thee, (weigh well & approve)
Be cautious, yet honest & true in thy love;
Erase from thy bosom each trace of deception;
Sincerity winneth the heart-felt reception!

Swiftly in years far-coming mayest thou trace
All which the hand of friendship here shall place;
Live they or die who write their words remain
Breathed from their souls upon thine ear again.
Unfolded then, perchance, this page shall be
Thy summons from the Spirit-land to thee.

Life & Death. Oct. 1855.

At morning I stood on the mountain's brow
In its May-wreath crowned, & there
Saw day-rise in gold & in purple glow,
And I cried — Ah Life, how fair!

As the birds in the bowers their lay began,
When the dawning time was nigh,
So wakened for song in the breast of Man,
A passion heroic & high.
My spirit then felt the longing to soar
From home afar in its flight,
To roam like the Sun still from shore to shore,
A Creator of flowers & light.
At Even I stood on the mountain's brow,
And, wrapt in devotion & prayer,
Saw night-rise in silver & purple glow
And I cried — Ah Death, how fair!

And when that the soft evening wind so meek
With its balmy breathing came,
It seemed as though Nature then kissed my cheek
And tenderly sighed my name!

I saw the vast Heaven encompassing all,
Like Children the Stars to her came;
The exploits of Man then seemed to me small.
Nought great save the Infinite's name

Ah how unheeded all charms which invest
The joys & the hopes that men prize,
While th' Eternal thought in the Poet's breast,
Like Stars in the Heavens arise!

Vitalis.

Nov. 1835.

If a woman would lay the foundation for continued happiness in the conjugal relation, she must in a great degree adapt herself to the prevailing tastes of her hus.d If he is not fond of literature for its own sake, or his own sake — that is — if he feels not a craving which requires the food of literature to satisfy it — he will not like to have his wife hunger for such food. — And in this many misjudge most egregiously — convincing themselves that the fancied object of affection has all the fine taste refinement & love of reading which can be desired because to gain an object which he desires he for a time hides his prevailing tendencies by conformity to the tastes of the object of affection. Not that in doing this he intends to deceive, — by no means, — it is agreeable now to do or be anything she would have him be. But when the object is gained the tables are turned — and she must yield obedience to her Lord. Nature & revelation dictate the same thing in relation to this matter. To avoid asleep regrets then she must look at him

through the eyes of others and above all with the eye of a philosopher. She must not expect to gather "grapes from thorns, or figs from thistles."

If, to satisfy the cravings of the intellectual & moral nature, the husd & wife are obliged to seek different aliment, though there may be no open rupture there will be a breach which will grow wider & wider unless the wife relinquishes her exclusive pursuits. "Let (them) the dead bury their dead." And let it be the business of the female, who would hope for the most extended usefulness & happiness in the conjugal relation, to ascertain who, among those who are within her reach, has the greatest number of natural sympathies attuned to her own -

Suppose a woman's highest happiness consists in the exercise of those charities which relieve the the distresses of the poor & suffering, should she not consider herself as laying the foundation for sorrow if she

marries a miser who could never appreciate the grace of Charity?

Young Ladies of piety, talent & education think they have a right to marry who they please, if the fancy is satisfied, & an excitement of sufficient strength to be unresisted by the judgment, is felt. But if such a union will present a barrier to the ad~~van~~cement of her powers in the highest degree has she a right? God says, when he endows her with high faculties and places her in circumstances favorable for their development, "Occupy till I come", & by placing herself in circumstances unfavorable to the continued improvet of her powers, and the influence which such improvement would give her in her appropriate sphere of action she virtually bury's in the earth the talent thus intrusted to her. Many in this way illustrate the ~~predictio~~ truth, "the first shall be last & the last first."

Should she not rather say to every

tempter who would draw her away from such high purposes, "I am doing a great work & I can not come down".

Nov. 10. 1835,

"Gird up the loins of the mind". Let not your loosely flowing robes impede your progress; gather them up and sustain them with a girdle that you may freely run 'the race set before you.' — —

"Be sober". be temperate. bring not down, clog not, the soul by any intemperance.

"And Hope to the end" Hope perfectly. Be not satisfied with a wavering uncertain hope. But by girding up the loins, and strict temperance perfect your hope of success in the race. "Who is sufficient for these things."

[illegible] who [illegible]

[illegible] who [illegible]

[illegible]

the object of life is [illegible]

Nov 14.

Joshua ^Sixth & Seventh Chapters.

The Folly of Achan.

When Jericho was besieged & taken by the Israelites, Joshua their Commander warned the army that there were no spoils for them, that the City with all appertaining to it was doomed to destruction except Rahab & her household, & the precious metals & vessels of brass & iron - which were "consecrated to the Lord". He warned them that if they touched the accursed thing* they would cause trouble to Israel.

After the destruction of Jericho, Joshua sent three thousand men to smite & destroy Ai. But they fled before the men of Ai & and were slain - so that Joshua & the Elders "fell on the earth before the ark of the Lord". But "the Lord said unto Joshua get thee up wherefore liest thou upon thy face?". "Israel hath sinned". "they have taken the accursed thing" "Up sanctify the people" (by removing the accursed thing.) After trial, Achan was found guilty of having taken not only of that which was devoted to destruction but also of the precious metals consecrated to the Lord. He was stoned and ^his family & with his stolen goods possessions were burned - and then Joshua was directed to do to

Ai as he had done to Jericho "only the spoil thereof, and the cattle thereof, ye may take for a prey unto yourselves."

How much instruction does this little narrative contain! It should teach Pastors of Churches to maintain discipline and not suffer the church to languish on account of not attending to that means of grace. What will a church where the members are allowed to sin flagrantly & without reproof & be advantaged by fasting & praying before the Lord! He says to them "up remove the evil which stays my blessing, and then I will hear your prayer."

What instruction to individuals too! Achan hasted to be rich. If he had been obedient and refrained in the case of Jericho he would have been a sharer in the spoils of Ai. But how soon did justice overtake him! Christians are admonished in this too of the danger of calling their own or desiring that which is corban, or that which is abhorred & doomed by God. Let the true Israelite then abstain from all worldly amusements

57

The faculty or power of believing in
What we do not know or see the ~~no~~ reason
the supernatural is a part of
for believing
the original constitution of man.

This fact has been admitted by all men with a few exceptions in all ages of the world. And as a practical result of this admission, the multitudinous superstitions, prevalent among all nations heathen & Christian, have arisen.

Is it possible to ascertain by any means what was the design of God in the creation of this power. And to rescue it from the gross abuse into which it has fallen?

Miracles are always the result of God's operating power – and can never be performed by the will of man.

And though he delegated several men in his old time the power of per-
forming miracles his divine agency
was in all those cases declared,
and his people commanded at the
wonder to adore him as their
Author. The proper direction of
this faculty then is ready assent to the unlimited
power of the Great Author of all
things. His power to create, to alter,
to destroy at pleasure.

Those who profess to honor and obey
God should be careful how they
abuse this gift, his gift, ~~of God~~ and by doing
to give the glory & honor due to
God only, to his creatures. He will
not give his glory to another.

It is to be feared that ~~many~~
christians at this day, ~~abuse~~
this faculty, by ~~affilliating~~ ascribing
to man the power, which ~~God alone~~ christians are
admonished in this too of the danger of
calling their own or desiring that
which is corban, or that which is abhored & doomed
by God. Let the true Israelite then
abstain from all worldly amusements

belongs to God alone, and, by some also, disbelieving that God ever can alter the usual course of his providence to accomplish his purposes. Both of these abuses are dangerous to the interests of society — but the first is the most prevalent in the church and therefore the most to be deprecated. For the church is the salt which should preserve the world and if the salt have lost its savor it is worthless, it has no

/ It is to ...
Christians at this ... appear
this faculty by
[illegible] the power
which [illegible]

or employments which have a tenden-
cy to retard the victories of the cross,
by delaying the progress of truth
and the influence of righteousness.

"Of what use are your sacrifices unto
me? saith the Lord";-it is iniquity even
the solemn meeting".

Nov 29.

I am not on earth t[illegible]
A broken reed at best, & oft - [illegible]
'Tis its sharp point peace receive! - -

"I'll do this, or that, to please my husd. or my friends."
It often is grateful to hear such like expressions, because they seem to indicate benevolence & affection; and I would find no fault with the desire to promote the happiness of friends. But this desire is often a snare & trap to professors of religion, particularly to the newly married female. In the ardor of her affection she delights to make personal sacrifices for his sake who is dear as her existence. For a time she finds no diminution of her happiness, and all is fair & bright—but as years roll on, she feels a languor a weariness, unknown before. How is this? does she find irksome the duties of her station? Oh she mentally exclaims, I could do or suffer any thing, if my sacrifices were appreciated, if my duties were estimated. Ah! she has worshiped & served the creature more than the Creator; and God never intended to give his glory to another. The husd. cannot know all the nameless trials and conquests of feeling, which she who is subject to them would have him know & feel.

God knows every effort made to subdue for love of him, a bosom sin, an evil habit, ~~an~~ undue selfishness, and he can & will, with the aid of his strength, and the smiles of his favor give ~~stability~~ & permanence to every such effort.

Who can be sure of going cheerfully forward in the discharge of personal & relative duties without a higher standard of action than the favor of man? Whether appreciated or not, duty calls for our constant unwearied, cheerful activity. And the only security in any case for cheerfulness & contentment, is the paramount desire in every relation & circumstance, to commend ourselves to God & our own consciences. God is never inattentive or unaware of our state of mind & heart. He never misunderstands, or selfishly detracts from another's merit to increase his own. In our relation to God there is something to depend upon, "He is not a man that he should lie, or the son of man that he should repent." Hath

"the Son & shall he not do it? hath He spoken & shall not he make it good

Now very little affection is manifested, in the lives of professors of religion, to their Father in heaven! & their Savior from sin, & woe eternal. A habit has been contracted which is known to be offensive to God, & injurious in its tendency, and no strenuous effort has been made to counteract or correct it; but a blind overweening affection for an erring fellow being, ~~who often calls good evil & evil good, is annoyed with this fault and it is for a time entirely corrected & perhaps permanently amended.~~ gives the power of correcting it at once, & of acting as if swayed, in doing so by the most religious regard for God's favor. ~~[illegible]~~ & probably many give themselves great credit and God many heartless thanks for such amendment. Such incense is abomination to Him!

Is not holiness or righteousness, a test of love to God?

Does not ~~Love~~ give the power, & sway the will in the choice of righteousness? Not in doing right things, but in working righteousness.

What was the prominent design as far as we can judge, of our Creation?

How were we endowed at our creation? ~~and~~ What is our destiny? ~~An answer to these two questions will throw light on the preceding.~~

"God made man in his own image".

capable of holding communion with him; and of becoming his friend in the most endearing intercourse. After a season of trial if stedfast in holiness he ~~and his~~ posterity were to dwell with their Creator forever.

To be holy as God is holy [illegible] is the attainment at which we should aim at the high object of our existance. Selfishness is the opposite of holiness; and we are all of that character; and of course alienated from the friendship of God.

Now then can beings, debased by sin

fulfil their high destiny?

[illegible] East, Eurus, Sirocco, figure
[illegible] winged & naked [illegible]

East. Apeliotes. Subsolanus. Levante
A young figure winged, carrying
in his mantle, Pears, Apples, [illegible]

North East – Caecias old & bearded
[illegible] holding a charger of [illegible]

North. Boreas, Aquilo. Aparctias
Tramontane: a bearded old man
winged & clothed holding a [illegible]
[illegible] before him; –

North West. Skiron Argestes
Corus [illegible] –
Winged, bearded & booted & spilling
water from a pot.

West. Zephyrus, Favonius, Ponente
A young figure almost naked [illegible]
lap filled with flowers.

Ce n'est pas le premier [illegible] qui est ineffaçable, [illegible] du [illegible]: mais ~~lorsq~~ après avoir connu la vie et dans toute la force de son jugement on rencontre l'esprit et l'âme que l'on avait jusqu'alors vainement cherché, l'imagination est subjuguée par la [illegible] et l'on a raison d'être malheureuse.

"Corinne"

Smith. [illegible]. [illegible]. [illegible]-

Southwest. [illegible]. African. [illegible]

La betcha.

Dec. 15. 1835.

I remember, Seneca says in one of his Epistles that no man expresses such a respect & devotion to virtue as he who forfeits the repute of being a good man, that he may not forfeit the conscience of being such.

Coelebs.
Mrs Moore

To believe & remember, & act upon, common undisputed general truths is the most important part of religion.

Ibid.

How would you [illegible] [illegible] [illegible]
[illegible]? What is the [illegible] of
have [illegible] the most [illegible] [illegible]
the [illegible]?

What are the perforations in the bodily [illegible]? [illegible] examples.

What advantages does [illegible] confer on the [illegible]? What [illegible]

What are the dangers attending on the [illegible] of the [illegible] [illegible] the [illegible] of [illegible] necessary to patients? —

How [illegible] most to [illegible] [illegible] [illegible] [illegible]?

[illegible] [illegible] must [illegible] to [illegible]

April 1836. towards the improvement of the mind." Human skill & labor can do much, but Heaven's gifts are inimitable. "The Linwoods"

Je suis sûr que vous m'aimez, mais je ne le suis pas que vous m'aimez toujours.
Molière

"I don't like that kind of fit that fits every-body."

Providence has so kindly organized man ~~that~~ he cannot waste his affections in one hopeless, fruitless concentration, nor lose life in a tissue of vain regrets. The stream that is obstructed in one course will take another, & enrich & beautify regions for which it did not, at first, seem destined. "The Linwoods"

"A common nature is not taught by experience, & may therefore be ~~either~~ ~~the~~ tool or victim of circumstances; but a creature ~~s~~ composed of noble elements (if ~~these~~ elements are sustained by religious principle) has within herself a rectifying & all controlling power.
Ibid

The strongest passions are reducible to the gentlest obedience, & may be so subjected as to manifest their power not in irregular & rebellious movements, but only in the tasks they achieve.

Ibid

"Love of freedom & independence of control are essential to the highest & most progressive nature." Ibid

"That love can never be extinguished, never repealed, which blends purposes, pursuits, hopes, joys & sorrows; it becomes a part of the spiritual nature & independent of the accidents of life." Ibid.

May One of the most simple associations in the mind of a man who loves is that of being strong to defend & protect the loved one. He feels instinctively that she is indeed the "weaker vessel"; & the woman who carries into her home the consciousness (real or fancied) of her superiority, carries with her a poison which will embitter the cup of life. (Read "Woman",

'Claivering had the genie Artiste'. Every-
thing man's genius could compass'
found, as it were, a ready sympa-
thy & congratulation in his heart.
He never "made love." Many would
have found it impossible to explain
to a third person why she believed he
was attached to her. He had never
addressed her by her Christian name
never paid her a compliment'
(with one exception) rarely even took
her hand at parting. He sometimes
indeed, paused when reading or
speaking, & gazed on her for some
minutes in silence; but it was
not the earnest look of passion or
admiration. Quietly he gazed as
if contemplating some beautiful
picture or statue, & slowly turning
to his book read on in the same
tone as before. "Woman's Reward".

It is surely an unfair & oblique mode of
disparaging successful men to pretend
that there are a thousand others far
superior if opportunity had served
them? Great men make opportuni-
ties; & if we read their lives, we find

that they have an innate consciousness of power, & proportionate energy.

Ibid.

Aug. 5. 1836.

(Christ) possesses their (Christians) souls while joy plays through them like a sparkling sea

Anon —

(Passion = flower) Mignonette.

[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Nov. –

It seemed to be a smile having a purpose in it rather than arising from the natural gaity of a light, free spirit

"Home or the Iron Rule"

In relation to subjects of the deepest interest we seldom ask of others, what we can ascertain by our own observations. Ibid.

It is one of the lowest grades of human misery to feel that we can not participate in the happiness of those we love, — to sicken at their joy, even while we would not wish it less. Ibid.

Nov.

Why should I blame another for my own presumptuous folly? I am reaping as I have sown, & the harvest is my own, whether it be one of wholesome fruits or of bitterest weeds.

Ibid.

Dec. – 3

Translation of a French Aphorism

Every thing that is recd is recd according to the capacity of that which recieves: – The sun melts wax but hardens the earth.

"The three eras of the life of Wm

The difference between a good & bad preacher given by Julian Pomerius —
The one seeks the glory of the Savior by explaining doctrines in familiar discourse. The other uses the utmost strength of his eloquence to gain reputation. The latter handles trifles with elaborate language; the former elevates a plain discourse by the weight of his words.
Ibid.

Why should we shut out from our view the loveliness of this fair earth — that divine work, formed to minister at once to our necessities & to our most innocent enjoyments — a sojourn meet for the good? Sinful! — What? "to look through Nature up to nature's God!" To adore the Creator in his works? To drink in delight & joy from the abundant glories so profusely spread around us? To revel amid the song of birds, — the gushing of fountains, — the music of the forest-trees, — the voice of the wind? To feel gay & happy when a rainbow of flowers absolutely dazzles the eye that rejoices over its beauties? or to stand awed, but elevated, when the thick clouds hang heavily over us, & the thunder speaks the majesty of Him "who tunes its awful roll"? It is an insult to our Creator to avert our eyes from that which he has created expressly for us, & which he himself has pronounced good. "The 3 eras of the life of W."

Mr. Revely had no other idea of conversation than as being the vehicle of argument or exhortation. 'In his Society no man, whatever might be his wishes or his will, could possibly avoid polemics.

Ibid.

What treasures of affection for us lie buried in a heart where we do not take the trouble to look for it, — which we care not to unlock; what a world of anxiety & tenderness we lavish on an indifference which will never warm for *us*! The honest & true affection which yearns for us, we reject, — to be ourselves rejected when we in turn become covetous of love.

Ibid.

How often the memory dwells on a word spoken perhaps thoughtlessly, & draws from it food for meditation even to madness.

I strongly suspect that very few men approach close to matrimony without sundry misgivings, & that, at that point, honor, not love, is the spur that compels them to advance. ?

It is only those on the confines of the empire of intellect who dread the inroads of their neighbours, or believe that the settlement of others around them will render their own a debateable territory.

Lady Sophia was too intensely occupied with her own interests ever to overstep the threshold that leads into the enchanted hall of poetry & imagination. —

A human being who, forgetting the responsibility of his position, neglects the duties of the present in regrets after the past, is entitled neither to respect nor commiseration. ? ? .

There is a sphere of utility for for the humblest of us; & woe to us, if we permit it to be narrowed by our selfish tenderness for ourselves — the egotistical spirit which finds the review of its own sorrows more interesting than the power of adding, according to the capacity of each, to the general benefit of its species.

The single star of hope — of memory —
"I loved — . — — — — — — .
Tenderly, passionately, madly loved him.
Sinful it was to love a child of earth
With such entire devotion as I loved,
The imaginative passion seemed so pure:
Quiet & calm like duty, hope nor fear
Disturbed the deep contentment of that love:
He was the sunshine of my soul, & like
A flower, I lived & flourished in his sight.

A universal love to mankind, an active desire to advance the interests of his race, an extensive benevolence diffusing his bounties on all sides, cannot satisfy the incipient cravings for sympathy.

How many patients have perished, because they confided only half their symptoms to their physician!

In proportion as his religion ceased to be a religion of love, so his benevolence to man decreased.

Dignity of character, such as all must respect; firmness & the power to rule wisely & well; & all tempered by that manly kindness which is tender of the feelings, & cares for the comforts of woman as naturally the "weaker vessel," this is the superiority of man.

Lady Sophia knew no holier penitence than the remorse produced by pain. She sighed & wept, not because she would be amended, but because she suffered.

Dec 13

I fear that a woman's mind *never* can be able, & never was formed, to attain that power of sufficiency to itself, which seems to lie somewhere or other among the rocks of a man's. Memorials of Mrs Hemans

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from a work of John Bowdler's

Could the veil which now separates us from futurity be drawn aside, & those regions of everlasting happiness & sorrow which strike so faintly on the imagination be presented fully to our eyes, it would occasion a strange revolution in our estimate of things. Many are the distresses

for which we now weep in suffering or sympathy, that would awaken us to songs of thanksgiving; many the dispensations which now seem dreary & inexplicable that would fill our adoring hearts with thanksgiving & joy. Ibid

One so haunted as I am by the ceaseless cry of 'alone, alone,' retains no transcitory remembrance of those who had power sometimes to bid that voice be silenced. Ibid

I am convinced that nothing really worthy & permanent in literature is ever built up except on the basis of simplicity; & I am sure that the widest reach of knowledge will always have the blessed tendency to make us more & more like little children in this respect. Ibid

The more I look for indications of the connexion between the human spirit & its eternal source, the more extensively I see those traces open before me, & the more indelibly they appear stamped upon our mysterious nature. Ibid

There was a strong chain of interest between us, (Miss Jewsbury & the author) that spell of mind on mind which once formed, can never be broken. Ibid

Jan 14. 1837

There are joys whose power cannot be lessened by the prospect, nay, even by the certainty of future misery. "Giafar Al Barmeki".

A mind in the highest sense spiritual absorbed in religious feelings, & believing that men generally are content to be slaves to what is present & perishable, would be mad indeed or worse, if it feared to employ words & arguments & images that would break their slumber, however those might be offended who would not be made free. Cowper is never ~~amused~~ with the world, but amazed & afflicted at its blindness.

Everett's review of Southey's Cowper
North American
Jan. 1837.

Feb. 1837

When you want punctuality in your letters, I am sure you want it in every thing; for you will constantly observe that you have the most leisure when you do the most business. ~~Aaron~~ Burr to his daughter.

Determination & perseverance in every laudable undertaking is ~~the~~ one ~~great~~ point of difference between the silly & the wise. Ibid.

There is a measure to be observed in the good offices even of our best friends; & at your age, to prefer duty to pleasure when they are in collision, is a degree of firmness rarely exhibited & therefore the more calculated to inspire respect. Ibid.

June 14 1837. "Thalaba"

Not with the ~~rst~~ hand
of consolation, fretting the sore wound
He could not hope to heal. ... the

[illegible]

[illegible] stituted mind, [illegible]

St. Ronan's W[illegible]

[illegible] Ibid. [illegible]

"No faculty of human nature can be bad in itself,— the Author of the whole is all perfection. The faculties are neither good nor bad; it is their employment only to which ~~these~~ titles can be applied." I would rather say the faculties are good— the perversion of them produces evil. Many good people act very conscienciously wrong from the belief, doubtless, that what their conscience approves must be right, though at the same time the conscience of an equally good person prompts to an opposite course of conduct. ~~Thems~~ to act marvelously wrong. But notwithstanding the almost universal abuse of the faculties God has bestowed on man there is a right & a wrong and those who use the proper means for ascertaining the right may hope to find what they seek. Suppose for example we would know the appropriate design of the faculty of believing marvelous things, what are we to do? The practical direction of many people is, use-

the faculty till you find out—
this is, to be sure one way of prov[ing]
what it was not made for. For
those who act on that principle
prove to one else if they do
not believe it, that love of the marve-
lous is not a judging faculty,
consequently that it must be
subject to cer-
tain limitations. What should we
be without that faculty? Why a
race of infidels on all subjects
which come not under our individ-
ual senses or experience. there
would be no trust in the world—we
should then indeed walk by sight.
And on the other hand with no limitation no educa-
tion of this faculty
half the world would be mad, believing & acting the
greatest absurdities conceivable.
How may we before [illegible] to avoid the two ex-
tremes mentioned—and rest in the
happy medium?

All admit that
among mankind there are great constitutional
diversities of the philosophising [illegible] given

~~beauty in this~~ for harmony in this variety. And this ground for harmony is the knowledge in each person of his own obliquities, instead of each making himself the standard by which all others are to be judged or condemned. Without this truthy faculty we could not ~~preparation~~ make our suitable for our eternal existance. This with other powers ~~enables~~ lay the foundation ~~us to believe the truths~~ of our belief of the truths addressed to us in the word of God. Of our belief in an omnipresent ~~[illegible]~~ omniscient God the father of us all and the expectant judge. This compliance with other faculties gives the power of admitting the truth without the questioning of the ~~truth~~ of the scheme of Redemption founded on the fall of man from the favor & friendship of God.

"Few examine & combine their ideas. The greater number admit what they like best or what flatters their feelings & senses most. They who have too much

[illegible] believe [illegible] made of them
in the name of heaven. They who admire
seek after the marvellous readily give cr-
-edit to aught that seems mysterious. And they
who combine the sentiment of respectful-
ness with the two just named, will do
whatever they are told is necessary for the glory of
God. To become perfect moral
& intellectual beings we [illegible] have
many & various influences.

Wisely use thy skill
To tune each passion rightly not to kill. ?–

The medium or the proper degree
of influence for each faculty
can be best attained by the combined
action of all the powers.
Thus may be produced that beau-
tiful harmony which the Creator
intended, & by which alone his glory
can be most extensively promoted.

of drilling preparatory to sermon-writing & actual service. This is enough to prevent the ill-effects of writing nothing but dry theological dissertations: & it will be of more service, at the period of licensure, than 30 or 40 sermons, prepared superficially & to the neglect of the studies of the course".

Part of a letter written to C. A.
Dec 16. 1804. by E. T. F.

By the combined action of all your powers you will counteract the undue influence of any one, and produce that beautiful harmony which the Creator intended & by which alone his glory can be most extensively promoted.

3 Sheets pictures
" do " old Cann
" beads
" pink
" Linen

(8)

[illegible] $ [illegible]

[illegible]

[illegible]

Burke [illegible] $2.75

[illegible]

$8.45

[illegible] April 1, 1876 [illegible]

[illegible] 86 [illegible]

which [illegible]

[illegible]

[illegible]

[illegible] $1.50

given Miss Whiting

Spring [illegible]

[illegible]

10 her [illegible]

[illegible] $1

[illegible]

.50

[illegible]

June [illegible] — 4 [illegible]

[illegible] [illegible] [illegible]

granite, [illegible] [illegible] quartz

felspar mica — Gneiss, [illegible]

mica, [illegible] [illegible] [illegible]

quartz. Slate [illegible] Chlorite.

the first [illegible]

slate [illegible] [illegible]

[illegible] Limestone.

Carr^d [illegible] pages	11.78
	.38
17 [illegible]	
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24 do	
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26 [illegible]	
" [illegible]	.6
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	6.[illegible]

58
27
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16
16
[illegible]

Intellect

[illegible]

[illegible] — [illegible] [illegible] —

[illegible] —

[illegible] —

[illegible] —

[illegible]

[illegible] —

[illegible] —

[illegible]

Vista —

[illegible] —

[illegible] —

Affezione

[illegible]

[illegible]

[illegible] —

[illegible]

[illegible]

Carpenter —

[illegible] —

Painter —

Measurements of Organ

[illegible] of Organ

[illegible] Builder

[illegible]
[illegible] appear slightly incomplete [illegible].

[illegible] is to be confirmed by [illegible] work, as to [illegible] peculiarities of [illegible]

Characters of Intellect (Mrs. Jameson - Characteristics of Women

Portia. Merchant of Venice. High intellectual powers, moral feelings social & domestic qualities. Great self-control, magnanimity, independe

Isabella. Measure for Measure. Chaste & pure intellectual & imaginative.

Beatrice. Much ado about Nothing. Intellect wit ~~temper~~ pride.

Rosalind. Playfulness, sensibility.

Naïveté.

Passion & Imagination.

Juliet. (Romeo & Juliet.) Beautiful, Imaginitive, passionately fond. Deficiency of reflection & moral elevation.

Helena. (All's well that ends well.) Loving, modest, meek, determined.

Perdita. (Winter's Tale.) Simplicity with elevation, spirit with sweetness. Beauty. Conscientiousness

Viola. Love is a sentiment not passion. resolute beautiful.

Ophelia. Gentle & innocent. beautiful.

Miranda. (Tempest.) Beautiful modest & tender.

Hermione. (Wint.r Tale.) Magnanimity & fortitude.
Affection. good & beautiful.

Desdemona. (Othello.) Tenderness & grace.
Amiability & timidity.

Imogen (Cymbeline) Fervor of youthful tenderness, romance of youthful fancy, enchantment of ideal grace - bloom of beauty, brightness of intellect, & dignity of rank.
"On the whole a compound of goodness truth & affection with just enough of passion intellect & poetry. "Her person a paradise - her soul the cherub to guard it".

Cordelia. (Lear.) No prominent points. The beauty of the character to be felt rather than commented on. Governed by the purest & holiest impulses & motives - refined from all the dross of selfishness & passion. Love of truth & sense of duty.

Historical —

Cleopatra. (Ant. & Cle) A compound of contradictions of all that we most hate with what we most admire.

Volumnia. Proud, haughty & imperious.

Constance. Power of imagination, of will, of passion, of affection, of pride. Self-control deficient. Her energy not based on strength of character, rises & falls with the tide of passion.

Margaret of Anjou. All exterior graces, but bold & artful, treacherous, haughty, dissembling, vindictive & fierce.

Katharine of Arragon. Strong understanding, clear judgment. The impulses of her heart kindly & benevolent.

Lady Macbeth. (Macbeth) A terrible impersonation of evil passions & mighty powers.

Jan 2 – 1846.

–[illegible] no other than selfish in a hard heart [illegible]
[illegible] repentance in heart (ingratitude)
of despair instead of hope [illegible]

M. F. Tupper –

[illegible] [illegible] with [illegible] the just
(selfishly presumeth to be generous)

[illegible] hath created by the tyrannous hand that
(upheld the flag of liberty.

Dwight's Travels - Letter 1.

Contains the boundaries & extent of New England, population, lakes, rivers & Mountains. 4 principle ranges of mountains. Commencing at Norwalk, the Taghkonnuc, within the western boundary, terminates at Middlebury. The Mount Tom commences at East Rock runs through Connect^t & Mass. principle peaks, Mount Carmal, Southington, & Talcot Mountains Mount Tom & Holyoke. (familiar with all of them). Middletown Range commences at East Haven - through Durham - Middletown, Weathersfield to Hartford. Green Mountain range commencing at West Rock runs to Vermont.)

Aug 17. 1852.

Letter 2. Soil & Productions, (minerals,) Quadrupeds, Birds, reptiles, insects, fish.

ibid

Letter 3. Peculiarities of Climate and probable reasons for the Same. The North west wind as it is called, has had various reasons assigned for origin & continuance. The opinions, that this wind is caused by the large lakes of the north, by high mountains, by ever greens, by forests, Dr. D. thinks wanting evidence.
Sudden changes of temperature caused by cold of the upper regions suddenly depressed. The West wind is more healthful for animal & vegitable life.

Aug. 29.

4. letter — Remarks on climate continued. Enemies to crops Hessian fly, the palmer worm, (which appeared in 1770, laying waste fields of grain spreading desolation in its way. The only successful method of stopping their progress was by digging trenches, into which they fell and died in great numbers) the canker worm, the peach worm and in some instances the white grub.

Letter 5. Variable temperature & sudden changes. Variety of temperature in different seasons & the consequence time of perfection of various productions.

Letter 6. Healthfulness of New England. Prevalent diseases longevity statistical tables. Aug. 21.

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7 Letter. Earthquakes unfrequent. tempests of wind & rain, tornadoes.

8 Some causes of the comparative unproductiveness of the soil - as bad husbandry, price of labor, ignorance of the best succession of crops. etc. - forests, their growth, etc. - average produce of grains - etc. Aug 22.

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9 Letter Indians of N.E. Tribes - where located - general character - grateful sense of favors - some anecdotes illustrative of this - manner of building - husbandry - labor performed by the women. Government not precisely defined - Sachems & Sagamores

were the names of their chief officers.
Medical knowledge slight — Religion —
They believed in two gods, one good the other
evil — had an obscure mythology.
Language harsh — abounding in diph-
thongs. Origin of these Indians? — From
Asia, across Behring's straits.
The Pequods were the most warlike
the Narragansetts most inclined to
commerce. Aug 24.

Letter 9 10 Discovery and Settlement of N.E.
~~Causes~~ of the settlement, religious persecution,
Includes the settlement of various towns in
Mass, Con, NewHampshire. Rhode Island & Maine.
Letter 11. Tyranous exactions of the mother country
consequences of this what might have
been anticipated — Revolution 1776 —

Aug 26. evening —

Letter 12. Vindication of N.E. from certain
unfounded aspersions of our trans-Atlantic breth-
ren; and a candid avowal and palia-
tion of certain faults of our Puritan Fathers.
Separation from the Ch. of E. etc. —

Letter 13. Mentions various good qualities con-
spicuous in our ancestors - Enterprise -
Love of science & learning - love of Liberty -
Morality piety. Aug 28. -

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14 Letter - Boundaries of Connecticut South L. I.
Sound - West N. Y. - North Mass - East R. I. -
Division into counties 8 in number - towns
in each county - remarks on too great
subdivisions - evils hence arising - Edu-
cation - number of schools & scholars
etc - 15 Letter commences with a
few strictures on the curious & incurious
or those who never stop to learn par-
ticulars & those who do - New Haven -
its locality advantages of various kinds
number of inhabitants - productions
commerce & trade - Public buildings -
government etc. Sept 5.

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16 Letter Yale College - from its foundation
in 1700 to the time of writing - difficulties
with which it had to contend - pecuniary
and in regard to its location - principal
benefactors - greatest the Hon. Elihu Yale
in honor of whom the college was named
Yale College he gave 500 pounds sterling
and subsequently the same amount
in goods which never reached
the trustees. The project of in-
cluding the Governor Lieutenant-Governor
six senior Councilors among the
Trustees of the College was formed
by Hon. James Hillhouse, Treasurer.

Sept 6

Were I gifted with the heavenly art of Poesy
I should deem myself ~~es~~pecially ~~fortunate~~
in being furnished with such an occasion
as this for clothing my thought in her
beautiful vestments – albeit they would not
grace such apparel. I might tell the
Fair Stranger – ~~of~~ the inspiration of
the bright eye, the ruby lip, the raven
hair, the graceful symmetry of the figure
in short the ~~mystery~~ effect of the tout ensemble:
and kindling with the theme, – I could
not stop at the surface, when a
glance suffices to convince one of deep
hid treasures which time can never fathom,
& eternity ~~will~~ fail to exhaust. – I might
go on to speak of the imperishable soul
~~impressed on the~~
~~whose traces are discoverable on the~~
countenance, & beaming brightly through
its windows. – such diamonds one ~~might~~ easily
believe to be ~~the~~ pure Carbon.

But though I am sorry on the
Album's account that the power of
poetizing is denied me, I will yet be
glad that I may even in humble
prose express my hearty wishes for the
Restoration to health, & continued happiness

of the stranger whom it has been my good fortune to meet. And may I be indulged in the selfish wish that we may meet again & again under more favorable auspices ~~than~~ at present; & that the sympathy thus awakened & increased here, may be consummated in that beautiful bright world where sad changes are not known,- but where all that is most ~~beautiful~~ glowing in the creations of the Poetry whether addressed directly to the eye, ear, or heart shall be more than realized.

~~Adieu~~

S.A.F.

College St.
New Haven
Sept 10 1835.

~~Miss Pringle~~
Charleston
S.C.

Oct 15, 1835. An Altar with a Constant flame quietly burning on it! Placed at the entrance of a peaceful grove, it stands in silent dignity, removed from the bustling of the world;) the inscription "A toute pour vous" declares its meaning.

The altar ~~theory~~ denotes the human heart firm & unmoved by storm & tempest, the (flame) (steady, glowing) the (warmth) & (purity) of ~~these~~ the emotions excited by friendship. Let us think, does this image to us the nature & tendency of that so-much-talked-of so little appreciated state of the heart? Yes true Friendship is pure ~~purifying~~, warming, unextinguished by gusts of passion. — Though it may live in a crowd it burns purer & more brightly in retirement in circumstances favorable to contemplation, & communion with Nature. The windy tempests which assail it only increase it add to its brilliancy & intensity ~~sequestered~~ Wherever kindled at the ever glowing source of light and heat ~~(seen) (discovered) by the eye~~ of faith & its sincerity & holiness it is enduring as eternity

But kindled ~~from~~ any other source though it may glow with intense brightness for a time, it will go out in ~~utter~~ darkness, its excessive brightness only making darkness tenfold more visible.

It is the sun which dispels the mists & fogs of earth-born passion, ~~elevates~~ and gives by its genial warmth health & vigor to the plants of righteousness which always grow thick in the neighborhood of ~~this heaven-born~~ true friendship "which excellence alone makes an intimate alliance of souls." May the, in its cheering brightness, fill the dear sun in your heart & it may give its light to you in many an hour of darkness.

Nature of virtue.

If Dr. Edwards' notion of the nature of virtue is correct (viz. That it consists in the love of being in general & of benevolent being in particular, & that the love of the being must be coextensive with the greatness of the being; & that God being the greatest, yea, greater than all others ~~combined~~ united, and more benevolent; therefore he & all other beings should love & consult his happiness above that of all others;) How ~~on this scheme~~ could God make the sacrifice of his son for man's happiness? seeing that all finite beings could never make up a sum which should equal his own nature. "God so loved the world (not himself) that he gave his son" &c. "In this was manifested the love of God for us" "that he gave" &c.

How can benevolence terminate on self?

On a young Theological stud[ent] worthy [illegible]

“Give primary & special attention to the allotted studies in the seminary. If there is a particular period, in the course, allotted to this exercise, that is clearly the time to bend your whole strength to the work. Duties are best done when done in their proper time & place.

Yet you may find time to some extent perhaps while studying the Script! & theology & other branches of the course, to handle the pen on other topics than those of your immediate exercises. These moments may well be employed in that species of composition which will best fit you to communicate the truths of the Gospel to your fellowmen. In this I include the cultivation of a clear chaste & forcible style, the developement of the imagination & feelings on religious topics, & the art of planning clear consecutive symetrical trains of thought — which I consider as necessary to the perfection of sermons as nice architectural planning to the perfection of building.

All this I would do as a system

of drilling preparatory to sermon-writing & actual service. This is enough to prevent the ill-effects of writing nothing but dry theological dissertations: & it will be of more service, at the period of licensure, than 30 or 40 sermons, prepared superficially & to the neglect of the studies of the course".

Part of a letter written to C. A.
Dec 16. 1804. by E. T. F.

By the combined action of all your powers you will counteract the undue influence of any one, and produce that beautiful harmony which the Creator intended & by which alone his glory can be most extensively promoted.

August 1838.

If every truth which has deeply impressed the mind had ubiquity I see not why perfection might not be attained. But if that were the case then errors imbibed would be ubiquitous. Perhaps the perfection of the heavenly state may arise from the quality of [illegible]